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The TAHRIK-i-Jadid

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Editor

Naseem Saifi

Hazrat Khalifatul Masih III

In order to further the cause of Islam all over the world in general and Europe in particular, Huzur is busily engaged in making plans in Europe.

سیدنا حضرت خلیفۃ المسیح الثالث ایدہ اللہ بنصرہ العزیز آج کل
یوروپ میں مختلف ذرائع سے تبلیغ اسلام کو وسعت دینے
کی سکیموں پر غور فرما رہے ہیں

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-I-JADID

RABWAH

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Editor
NASEEM SAIFI

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MALFOOZAT

A True Ahmadi

The Promised Messiah, peace be on him, says :

Only that person can be said to have truly joined my Jamaat who follows my teachings and acts upon them and tries all he can not to deviate from them. The person who just calls himself a member of the Jamaat while he does not act upon my teachings should remember that God wills this Jamaat to be a special Jamaat and none who does not act upon my teachings can remain a member of it. A time will come, sooner or later, when, he will be thrown out of the Jamaat. You should therefore try all that lies in your power to act upon the teaching that I impart to you. Actions are like the wings of the birds and without them nobody can soar high in the realm of spiritual heights nor can he achieve the high aims which God wishes us to achieve. The birds have an understanding and if they don't use this talent of theirs they would not be able to do the kind of things they do. For example, if the bee has no understanding at all, it will not be able to extract honey from the flowers. Likewise the messenger pigeons have to use their talent of understanding a great deal ; they run errands at long distances. The fact is that the birds are made to do lot of various kind of things. It is therefore essential that human beings should make full use of their understanding and try to find whether what he is going to do, will attract the pleasure of God or not and whether it does come under the category of the commands of God. And when he realizes that his action is in accordance with the commands of God, he should strive hard and leave no stone unturned to see that it is done well.

(Malfoozat Vol. IV, pp. 439—40)

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Hazrat Khalifatul Masih III Visits Europe

(II)

On the 15th of July 1973 (the second day in U. K.) Huzur inspected the offices of the Ahmadiyya Mission in U.K. Mr. B. A. Khan, the Imam of the London Mosque, showed him round and answered various questions about the working of the Mission, by Huzur.

Huzur very graciously gave the Imam many pieces of advice in connection with the expansion of the work and making the activities more effective. After that Huzur went to the Mahmud Hall where the members of the Jamaat already waiting for him. Huzur shook hands with all of them and talked to quite a few of them. While Huzur was meeting the male members of the Jamaat—his holy spouse, Hazrat Sayeda Mansoora Begum Sahiba, gave audience to the women section.

In passing, this also may be mentioned here that the Sunday Times published the news of the arrival of Huzur, in its issue for the 15th July. The news was also broadcast and televised.

On the 16th of July, Huzur left for Lake District to stay there for a few days for sight seeing, health purposes and also in order to meet the members of the Jamaats situated on the way. Starting his journey at 10 a.m. he made a stop at mile 114 on Motor Way No. 1 at 1 p.m. and took his lunch with all the members of his entourage. From there he started the journey again at 2.45 p.m. When he reached Woodwell Swadlin, a stone flung away by the wheel of a truck passing by hit the car of Huzur and broke the wind screen into pieces. God was soo good that nobody was hurt and there also was no difficulty in replacing the screen from a shop near-by.

Huzur stopped at mile 151 (from London) and took tea and proceeded further at 6 p.m. A little after the sunset, he reached the Grange Hotel whose Manager had been informed before hand that Huzur was expecting to arrive there after sunset. The night was spent at this Hotel which is on the sea shore.

On the 17th of July (Tuesday) Huzur went out for a walk and took his lunch at the Swan Hotel. On the 18th of July Huzur took his lunch at the Park Hotel in the Ambleside. Since the period for which the Grange Hotel was booked was about to expire, fresh booking was done with the Park Hotel. This Hotel was originally a Knitting Factory and it had been changed into a Hotel after the necessary repairs. It was at this very Hotel that his son, Mirza Anas Ahmad, came to see him from Oxford where he is studying

On the 19th of July Huzur came out to the lounge of the Hotel. There, he marked the map to show the route that was to be followed later on. At 4 15 p.m. he proceeded on the marked route and reached the Grange Hotel at 7.15 p.m. He took afternoon tea at Mrs L. Herdman's who lives all alone in a beautiful cottage. Mrs Herdman told Huzur that she was surprised to hear that the Promised Messiah had already appeared according to prophecies mentioned in the scriptures. On hearing this her keenness to know more about the advent of tne Promised

Messiah had increased and she also asked for the address of the London Mosque.

On the 20th of July Huzur conducted the Friday prayer at the residence of Dr. Hamidullah, the son-in-law of Sahibzada Dr. Mirza Munawar Ahmad, Chief Medical Officer, Fazl-i-Omar Hospital, Rabwah. While returning from there, the car which was occupied by Ch. Z. A. Bajwa, Mirza Ghulam Ahmad, Sahibzada Mirza Anas Ahmad and Ch. Mohammad Ali met a serious accident. Mr. Bajwa was hurt seriously and had to be admitted to the Hospital. Others also had some injuries.

While at Dr Hamidullah's residence Huzur had an interesting discourse (reproduced elsewhere).

In his Friday Sermon Huzur remarked that the theme of the whole of the Holy Quran was one and the same and that was "the straight path".

"This is the path" he said, "which leads the people to God and brings them so close to Him that they begin to realise the development of a relationship with Him—a relationship which manifests itself in various ways and proves to the world that it is really and truly a living relationship. The offshoots from this path that go to the right and to the left are basically of two types. One, that has been described in the Holy Quran by mentioning the people upon whom descended the wrath of God and two, the one followed by those who are called Zaall (ضال) i.e. those who have gone astray. Man has been created to remember God, but he turns to other paths and goes astray. For this going astray, he is not punished in this world As Islam tells us, the reformation of such people will take place in the other world through the hell from where they will be taken to the Paradise after they have been cleansed and made pure and pious. Only when one is spiritually healthy, it can be said that he is fit to win the pleasure of God. The true nature of man cannot bear even a moment's separation from God—to be away from Him is no less than losing one's life. So far as His wrath is concerned one gets a chill in the spine with the very idea of it.

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"When we recite the Holy Quran we should try to find out as to what are the ways of life and the kinds of deeds which can make us deserving of the love and affection of God—and we should also try to find out what is opposite to it. May God keep us under His protection and save us from His wrath. May He also never let us walk on the path which leads the people astray. The Promised Messiah, peace be on him, was raised in this Age to bring the people to the right path and I pary to God that He may enable all of us—every member of the Jamaat—to stick to the right path and we may be able to win His pleasure to the utmost".

(Above is a gist of the Khutba of Hazrat Khalifa-tul Masih III, delivered on the 20th of July at the residence of Dr Hamidullah).

At six in the evening Huzur again left for the Lake District. Before leaving, he shook hands and embraced all the people gathered there. It was on this journey back to the Lake District that Mr Bajwa and others travelling in the same Car met an accident to which reference has been made before.

On the 21st of July, Huzur shifted from the Grange Hotel to the Park Hotel. His room number was seven.

On the 22nd of July Huzur went to Conistan Lake for a walk. There, he took quite a few photographs (still and movie). He saw a Fibre Glass boat

and appreciated it very much. As for his lunch, he took it at a small Tea shop near the New Field Hotel. There he saw some one beating a horse. He could not bear it, and advised the person concerned to stop doing so, for, he remarked that the horse could not understand why the beating was taking plce, and therefore it could not do any good to it. When he was sitting in the Hotel some tourists asked him why he liked their country. Huzur replied that he liked the England of the days when he was a student at the Oxford, but he further remarked that that England was not to be found any more.

In the evening the news was received that Mr Bajwa would be discharged from the Hospital the next day.

On the 23rd of July, Huznr went to Langdalle, Grasmere Ullswater and Kirkstone.

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The news was received that Mr. Bajwa had been discharged from the Hospital and had reached the Mission House (London) safely.

On the 24th of July, Huzur spent the whole day at the Hotel except for the two hours for which he went to Chris Rickies shop.

On the 25th of July Huzur went out for a walk. He passed through Wrynose pass and Dinner Dale Jungle and went to a tea shop near the New Field Hotel, where he took his lunch.

On the 26th of July Huzur went out for a walk at 11.30 a.m. First he went to Conistan Lake and then to Torn Hose Lake which is an artificial lake, a hundred year old. The place is very beautiful and quite a large number of people come to enjoy its scenery. From there, he went further and took his lunch at the Open Air Cafeteria. Back at his place, Huzur spent some time walking in front of the Hotel where he told those who were present that it was essential that every Ahmadi made all the sacrifices required to make for the establishment of the honour of Islam, Ahmadiyyat, the Holy Quran and the Holy Prophet, peace and blessings of God be upon him; he should do so cheerfully. The companions of the Holy Prophet, peace and blessings of God be upon him, made great sacrifices. The Ahmadiyya Jamaat has also been called upon to do the same.

On the 27th of July Huzur went to Bradford for the Friday service. On the way he stopped for a while at Mids Town.

At Bradford, a hall was hired for the Friday prayer. (The women offered their prayers in a room attached to the Hall.

In his Sermon, Huzur told the audience that the sacrifices were of different kinds. There were certain sacrifices which the Jamaat in U.K. could not make. He further remarked that for this very reason it was vital that they should not lag behind in the kind of sacrifice which was possible for them. He mentioned the Nusrat Jahan Reserve Fund and said that the Jamaat in U.K. had shown a very good example in the collection of this fund. The result, he said, was that the promises given to the brothers in Africa are now being fulfilled to the entire satisfaction of all and sundry, with the grace of God. He also referred to the funds collected during the last seven years, (since he became Khalifa) and remarked that they were comparatively two and a half times more than those collected during the last eighty years He prayed to God that He may, out

(Continued on page 7)

From Huzrat's Talks

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On the 14th of July Huzur said, "I have already spoken about the three revolutions that have taken place in this Age. The fourth revolution is the one that Islam is going to bring about in the world.

"I think capitalism was also a revolution, for, it was through capitalism that Railway train, Telegraph, Telephone, Radio and other amenities of life were made possible for mankind. This change was indeed revolutionary and therefore it was quite factual to say that the capitalsm also brought about a revolution. But when the common man was deprived of the profit that the makers of these things amassed, then this very revolution became reactionary. Likewise the aim of the revolution in agriculture was that the produce of the land be shared by the owner and the farmer.

"Communism followed capitalism. The most this revolution did was that it tried to develop the material and mental talents. It could not do more. It did not enter the domain of spirituality nor did it touch the fringes of moral aptitudes. Rather, it announced that 'anything that helps in the execution of our plans eonstitutes good morals.' Thus, even telling the truth, becomes a bad moral, for, at times it might hinder their schemes.

"Communism was followed by the Chinese Social revolution. I have studied the writings of Chairman Mao and it is quite apparent from what he says that he is highly influenced by the teachings of Islam. Many of his sayings seem to have been derived from the Holy Quran or the Hadis. He lays stress on shunning pride, doing away with stealing, exploitation and things of that sort. He also says that your heads should remain bowed down to the ground. And that is what brings the people nearer to the Islamic revolution.

"A certain thesis of his which is not yet included in his compilation points to the fact that there should be no contradictions. We find that the Attributes of God are such that there is no contradiction in them and we are also told that there should be no contradiction in our words or actions.

"It is this kind of things that made me think that Chairman Mao is very much influenced by the teachings of Islam."

On the 15th of July after giving audience to the people, Huzur addressed them for a short time. First, he talked about the invention of the camera and the art of photography. Then he said (Gist) "I have started two movements in Pakistan. I have told the members of the Jamaat there, that they should purchase bicycles and ride them more often than before. There are a lot of places with which there is no contact. The cyclists should go to those places and they should try to find out their condition and give them the required help. If we could get a hundred thousand cycles and every cyclist travelled a hundred miles that would mean that we could cover 10 million miles a day. I am sure this kind of journeys will be full of blessings for the Jamaat. The villages that are situated in out of the way places will be able to ask for any help they feel they can't get from local sources.

"I was not so much worried

about the printing of literature; what I was really worried about was its distribution. The Nazarat, Ishaat used to print 3000 copies of a pamphlet and complain that all the copies could not be distributed. Under the new scheme I have been printing pamphlets in hundreds of thousands and most of it is distributed in fifteen days. And more of literature is asked for by not only our members, even by those who do not belong to our Jamaat.

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"As for the definition of "Muslim", there is no need for us to indulge in polemics. What we should tell the people is that we should try to find out the definition from the person, who has been sent in this Age as Hakam and Adl (the one who is to decide upon the differences of various thoughts of schools among the followers of the Holy Prophet, peace and blessings of God be upon him). The Promised Messiah, peace be on him, has commented upon the verse

بلی من اسلم وجهه لله وهو محسن

covering more that fifty pages whereas Sayed Abul Aala Maududi has not written a single word about it in his con mentary "Tafhimul Quran". According to the Promised Messiah a Muslim is he who fulfils the commands of God and serves mankind selflessly. Any one who fi's in this definition is a Muslim and we have no objection to praying behind him under his Imamship and also offering the Janaza Prayer for him."

On the 20th of July Huzur said, "The conclusions at which the human intelligence has arrived after making long experiments were told to the world by the Holy Prophet, peace and blessings of God be upon him, some 1400 years ago. One of these conclusions is that food must not be wasted and it is no matter of pride that one is wasting food. How and how much we should eat are the things that we have been told by the Holy Prophet, peace and blessings of God be upon him.

"The long hair that the young people are keeping in England is the result of monkeyish imitation. If Ahmadi youth want to keep long hair, they should do so according to the Sunnat (practice) of the Holy Prophet.

"We must always keep in mind that love is a great force. If we try to make the people understand things with love and affection, there are more chances that they will do what we tell them. You should try to win the world over to your side through love. The more love you give the people—the nearer they will come and the more they will like to listen to you. This is what I did when I was the Principal of the collegee (T. I. College). I used to give the utmost love to the students. At times when any of them fell ill, I used to sit by his bed for almost the whole night. At times, I used to punish students but I did so with great sympathy for them and the result was that a short while after the punishment the student would feel remorse and he would repent and come to me for pardon. In fact if you give the love of the father, the punishment you give will also be taken with a glad heart. There is no need to be annoyed or to express anger. Once when I was travelling from Lahore to Qadian, a certain young man hurled abuses on me to the full satisfaction of his heart. I kept silent and did not reply him at all. The result was that he felt ashamed of himself and stopped abusing me. When we were to depart, he shook hands with me and remarked that if every body became like you, you people would win us over to your side in no time.

"In 1950, our part of Pakistan was inflicted with floods and the task

of providing food to the marooned people was entrusted by the Government to the students of our college. One day when the students reached a certain area to distribute food to the needy, they were told by some unthoughtful persons to go back, for, they said, they would not be allowed to distribute food because of their being Ahmadis. If they came the next day, they would be slapped. I told the students to go there again and tell those people to slap them and allow them to distribute food. I also told them that the students should tell them that they were prepared to enter into agreement that for every one slap they should he permitted to give one bread to a needy person. When this message was delivered to those people who forbade the students to distribute the food, they were put to shame.

"Here in the Lake District the scenery is very beautiful but it can in no way be compared with the scenery in West Africa where the Milestones fixed on the roads are covered with greenry within a few days and have to be cleared every now and then. There, if one leaves the road and goes twenty yards into the bush, one does not find the way back to the road easily. The fact is that God has granted the people of West Africa every thing in abundance. Man there has been blessed but some other men have snatched every thing from him. When I met General Yaqubu Gowon, the Head of the Military Government of Nigeria, I told him this thing and he confirmed by saying "How true you are."

"As for the prophecies contained in the revelations of the Promised Messiah, peace be on him, they must come to pass. What we have to keep in mind is that every prophecy sees fulfilment at its own appropriate time. In fact a prophecy is like a rose the petals of which blossom slowly and gradually."

(Continued from page 4)

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of His mercy, accept all these sacrifices and enable every body to do still more. He advised every one to continue moving forward, for, he said, "We are destined to win victories and failure is not the stuff of which we are made."

Huzur while still in the Hall was interviewed by a correspondent of the Yorkpost. (This interview is reported elsewhere in this very issue).

On the morning of 28th of July Huzur worked on his mail. In the afternoon he went to the Wondermere to have a walk on the shores of the lake.

On the 29th of July also he worked on his mail after which he went to Gretna Green where he visited a Blacksmith's shop. The owner of this shop is keenly interested in preserving mementos of the olden days. Huzur also visited some other places of interest. The Guide who was attending Huzur on this occasion was dressed in Scotch dress.

On the 30th of July Huzur left the Park Hotel and proceeded to London. He arrived at the Mission House at 6.45 p.m. and offered the Maghrib and Isha prayers together.

(To be continued

KHUTBA

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HOLY QURAN

A Great Fountainhead of Knowledge

On the 27th of July (Friday) Huzur spent some time with the members of the Jamaat after the Friday prayer. Having met everybody individually, Huzur said : "In Africa when a school of ours was being taken over by the Government, I told the members of the Jamaat there, not to accept any compensation (the Government was actually taking over the schools after giving due compensation to the owners). I also instructed the authorities of our school that they should tell the Government that they had come to their country to give service ; "we would not only refuse to accept compensation, we would even serve the people, if asked to do so, without any remunerations". The officials of the Government were wonderstruck at this offer and they not only agreed to keep our staff in the school, the prestige of the Jamaat was also enhanced greatly. The Christian Missionaries who had prepared stupendous lists with exhorbitant prices for compensation, complained to the members of our Jamaat for making the offer to hand over the school without compensation. They were of the opinion that we had spoiled their case and become a stumbling block in their way."

In the same Hall where Friday prayer was offered—a Correspondent of the York Post interviewed Hazrat Khalifatul Masih III.

Huzur said, "In my capacity as a leader and Head of a religious community it is essential for me to have foresight and farsightedness and I should be able think about the future together with the present. Unless I can do that, I cannot lead the community. I can easily pick up what is essential and leave the rest. Once I thought of studying the social structure of the Chinese—for I could not guide my community in this respect without this study—I started reading the writings of Chairman Mao. While reading his books, one thing struck me very pointedly and that was that according to the Chairman Mao there should be no contradiction in the various actions of human beings. Simultaneously it came to my mind that this principle tallied with the teachings of the Holy Quran—the teachings which the Holy Prophet, peace and blessings of God be upon him, presented to the world fourteen hundred years ago. Through this teaching God has told us to become His true servants He has also told us that we should dye ourselves in His colour, which means that we should try to assimilate His Attributes as much as we can. And since there is no contradiction in His attributes, it is quite apparent that we also should have no contradiction in our actions and words.

"It is a great pity that the Muslims who had been granted a great fountainhead of knowledge in the form of the Holy Quran, started looking towards others for guidance. This is the real cause of their downfall. And let me say it frankly that my power lies in the fact that being a very humble person, I do not move a single step without prayer to God.

"When I was in Sierra Leone, I met a Lord Bishop who was very proud of his knowledge—he in fact cared for none, for, he thought that he was very learned and talented. I could see that he was very stiff necked. I prayed to God that He should teach me such things as would make the head of this Bishop,

the representative of the Trinity, bow down before me, who is the representative of the one and only God. There and then, God granted me an inspiration about the science of chance. And it was through this science that I proved to him the oneness of God. The Lord Bishop was greatly surprised and when we were departing he was conspicuously impressed and he was reported to have said to some one that "He is a great scholar." It was all due to the grace of God.

"I should like to say this thing repeatedly that I am a very humble person but my God is with me and it is He who helps me on all the occasions.

"I continue studying various branches of knowledge and I can say that I know more about, say Journalism which is your vocation, than you. I know a great deal about the printing, publishing and distribution of the newspapers.

"The mission of my life is to see the Holy Quran—The fountain—head of all knowledge—in the hands of every body in the world. It is surprising that the book of the Messiah —the Messiah whose teaching was meant for a particular people and for a limited period of time—be published and distributed to hundreds of millions of people all over the world—so much so that the rooms of the hotels also have copies of this book. But the treasures of knowledge (The Holy Quran) that were vouchsafed to the Holy Prophet Mohammad, peace and blessings of God be upon him, have not been given to the world; even seventy percent of the Muslim homes do not possess these treasures (The Holy Quran). Majority of those who have it, use it like an amulet or they have just placed it on their shelves. I say it again that the mission of my life is that the Holy Quran be published in tens of millions and it should be given in the hands of Muslims as well as non Muslims. This also is part of my mission that I should make satisfactory arrangements to teach the Holy Quran—simple reading, its meanings, and later on, its commentary. That is how we can establish the grandeur of the Holy Quran in the world and that is for what we are praying day and night. But it must be remembered that we are not hankering after worldly pelf and power; we are doing all this to win the pleasure of God. We even do not care whether any one appreciates our work or not."

(Above is a gist of what Huzur told the correspondent of the York Post. The interview was much longer and more detailed).

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Sayings of the Holy Prophet Mohammad

(Peace be on him)

(Selected by Maulana Abul Ata)

(1)

Verily actions are judged according to the intentions and everybody is rewarded in accordance with the determination with which he perpetrates a deed. Whoever migrates towards the world, he will get it, and whoever migrates towards a woman, he will marry her. The fact is that to whatever objective a man migrates, he achieves it.

(2)

Islam is based on five things : (1) to bear witness that there is no worshipable being except Allah and that Mohammad is the Messenger of Allah. (2) the observance of the Prayer (five Daily Prayers). (3) payment of Zakat (the poor rate). (4) performance of Haj and (5) the fasts of the month of Ramazan.

(3)

The great sins are : associating others with Allah, disobedience to parents, murder and swearing falsely.

(4)

None of you truly believes (becomes a true believer) till I (the Holy Prophet, peace and blessings of Allah be upon him) become dearer to him than his parents as well as children and all the peoples of the world.

(5)

I am leaving two things for you. If you stick to them with strict adherence you will never be misled. They are : the Book of Allah and the Practice of His Messenger.

(6)

When a man is dead he is no more in a position to continue doing good or bad deeds but three of his deeds (done in his life time, are such that it is as if he is doing them continually). The three deeds are : 1) the charity from which the people continue to benefit. (2) his knowledge from which the people continue to gain. (3) a righteous son who prayes for his parents.

(7)

He who breathes his last while he is seeking after more of knowledge to revive and strengthen Islam, has only one rank's difference between himself and the prophets, in the paradise.

(8)

No Prayer is more difficult for the hypocrites than the Prayer at the time of Fajr (Morning Prayer) and Isha (late evening Prayer). If they could realise what a great reward these two Prayers bring they would go to the mosque to offer these Prayers even if they had to walk on their knees and palms (almost creeping position).

(9)

Neither he who does not show kindness towards our young ones nor he who does not pay due respect to the elders is from among us.

(10)

There are two words which are very easy to utter but very weighty in respect of reward and very pleasing to Allah, the Beneficent, and they are : Subhanallahi-wa-bihamdihi Subhanallahil Azim (translation : Glory

be to Allah with His praises, Glory be to Allah, the Great.)

(11)

Only three branches of knowledge are vital : the knowledge of the decisive signs ; the knowledge of the Practice that is well establised and that will endure ; the knowledge connected with justice (as to what is justice and how it has to be administered). Every other knowledge is superfluous and additional.

(12)

He who adheres to my Practice (the Practice of the Holy Prophet Mohammad, peace and blessings of Allah be upon him) during the days of disorderliness among my followers will get the reward of a hundred martyrs

(13)

Do not be extravagant in showering praises on me as did the Christians in the case of the son of Mary. I am His (Allah's) servant and therefore you should call me Allah's servant and His Messenger.

(14)

All the people are the children of Adam and Adam was created from dust.

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(15)

It is a great sin that a man should abuse his parents (so said the Holy Prophet, peace and blessings of Allah be upon him). They (the Companions) said : O Messenger of Allah, does anybody abuse his parents ? The Holy Prophet said : Yes, somebody abuses the father of another person and then he in return abuses the father of the abuser ; similarly a person abuses the mother of another person and that other person abuses the mother of this abuser.

(16)

The pleasure of Allah lies in the pleasure of the father and the annoyance of Allah lies in the annoyance of the father.

(17)

Allah forgives any of the sins that He wishes to do so, except disobedience to parents. Rather He hastens to punish the disobedient before he passes away from this world.

(18)

The right of the elder brother over his younger brothers is similar to that of the right of the parents over their children.

(19)

The essence of religion is wishing well (for others), (so said the Holy Prophet, peace and blessings of Allah be upon him). We (the Companions) asked him : Well-wishing for whom (do you mean). (He said) for Allah ; for the Book of Allah ; for His Messenger ; for the leaders of the Muslims and all the Muslims (in their indivivual as well as collective capacity).

(20)

Allah does not show mercy to him who does not show mercy to the people.

(21)

Any young person who respects an old man because of his old age, will get someone for him appointed by Allah to show him respect when he grows old.

(22)

You will find that all the Muslims are like one body, through mutual kindness, love and sympathy. When one part of the body is suffering, the rest of the body also becomes sleepless and feverish.

(23)

I swear by Him in whose hand is my life that nobody can be a true believer unless he likes for his brother whatever he likes for himself.

(24)

The Angel Gabriel has been advising me about the neighbour (to do good to him) to such an extent that (at a certain stage) I felt he would declare him (the neighbour) as one of the inheritors.

(25)

If a man has got a daughter and he neither buries her alive nor prefers his sons to her, Allah will make him enter the paradise.

(26)

He who likes to cherish love for Allah and His Messenger or wishes that Allah and His Messenger should love him, he should always tell the truth ; he should return intact and in time whatever is given to him as a trust ; and he should do good to his neighbour.

(27)

All the creatures are the family of Allah and therefore Allah likes that person most who treats His family nicely.

(28)

Allah will say on the Day of Judgment : Where are those who loved one another because of my Grandeaur ? Today, I am going to give them place under my shadow ; (and let it be noted that) there is no shadow to day except My shadow.

(29)

These are the signs of the nearness of the Day of Judgment : (1) people will greet only certain special people, (2) the trade will expand to such an extent that the wife will be helping the husband in his trade affairs (3) people will not pay attention towards the rights of their relatives (4) the pen will be put to very great and extensive use (5) false witness will become a common thing (6) true evidence will be concealed.

(30)

The Day of Judgment will not come till the people start putting up high buildings and they try to exceed others in this venture ; also (the Day of Judgment will not come) till they start decorating their buildings like the floral cloth.

(31)

When you enter a house you should greet the inmates (say Assalamo alaikum) and when you go out of the house you should bid farewell to the inmates of the house with greetings (by saying Assalamo alaikum).

(32)

Good morals constitute virtue and evil is that which strikes you as something bad and about which you dislike that the people should come to know of it.

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(33)

Moderation in spending is going half way in good living and love and affection for the people is half of wisdom and asking a question nicely (intelligently) is half of knowledge.

(34)

Every religion has a distinctive feature (in connection with morals) and the distinctive feature of Islam is modesty.

(35)

The key to the paradise is the Daily Prayer and the key to the Daily Prayer is purification (ablution).

(36)

To brush the teeth is to cleanse the mouth, and it wins the pleasure of Allah.

(37)

When anyone of you wakes up he should not put his hand in any of the utensils till he has washed it three times for, he does not know where his hand has been during the night (i. e. he does not know which part of his body the hand has been touching).

(38)

What can lead a servant of Allah (believer) to disbelief is the non observance of the Prayer.

(39)

Instruct your children to offer the Prayers when they are seven years old and punish them (if they do not Pray) at the age of ten years and at that stage of their life they should be told to sleep in separate beds.

(40)

The places that Allah likes most in an inhabitation are the mosques and the places that He dislikes most in an inhabitation are the shopping centres.

(41)

If somebody builds a mosque for the sake of Allah (i e. to win the pleasure of Allah) Allah will build a house for him in the paradise.

(42)

A time will come when the people will discuss their worldly affairs in the mosques. You should not sit with such people, for, Allah has nothing to do with them.

(4)

When somebody is Praying it is as if he is talking to his Allah in privacy. He should, therefore, be very careful about his talk Also, remember that when the people are Praying, nobody should start reading the Holy Quran loudly.

(44)

Since the Imam is appointed to lead the peole, you should start the Prayer when he starts it (i. e. you should not delay starting the Prayer unduly) and when he recites the Holy Quran, you should listen to him attentively.

He who does not recite the Sura Fatiha while Praying, should remember that his Prayer is not valid.

(45)

The best among you is the person who learns the Holy Quran and teaches it to others.

(46)

The destiny cannot be changed except through prayer and the life cannot be prolonged except by doing good deeds.

(47)

Three prayers are invariably and doubtlessly accepted *by Allah*. They are the prayer of the father for his children ; the prayer of the wayfarer ; and the prayer of the oppressed.

(48)

The Holy Prophet, peace and blessings of Allah be upon him, disliked sleeping before Isha Prayer and talking after it.

(49)

The martyr is forgiven all of his sins ; the thing that is not forgiven to him is the debt that he owes to someone.

(50)

He who usurps even a small piece of land *(even equal to one foot)* will find it tightened round his neck on the Day of Judgment.

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The Promised Messiah
A Life Sketch

Maulana Nur-ud-Din Muneer, M.A., Naib Vakilut Tabshir (Tasnif)

(Continued for last Issue)

On the death of his father a new era dawned upon him. Now he made his debut in public and defended Islam more vehemently. Islam was at this juncture a target of foul attacks from various quarters. The Christian Missions were out to destroy it and the British Government co-operated with them. The spread of Western ideas was also in a subtle way alienating the people from religion and promoting among them atheism and materialism. Two Hindu sects had also arisen at this time. One of them, the militant Arya Samaj treated Islam most aggressively and painted its Holy Founder in such dark colours as would horrify even the most depraved savages; the other, Brahmoo Samaj stood ostensibly for peace and amity among followers of all religions but in reality was striving to cut at their very roots by its rejection of the phenomenon of revelation. It meant a denunciation of all the prophets, for the Samaj claimed that whatever the prophets had given to mankind was a product of their own imagination, and not bestowed upon them by any exterior source.

The Holy Founder of the Movement, perceiving the danger posed to Islam by its enemies came forward to meet it. In the four parts of his "Barahin i-Ahmadiyya" which he wrote during 1880—1884 he upheld the truth of Islam with cogent arguments and offered a prize of ten thousand rupees to anyone who would disprove them. The challenge stands to this day unanswered.

The book deals with the fundamental questions of the existence of God, His attributtes and their relation to man's moral and spiritual advancement; the phenomenon of revelation and its need for the salvation of mankind; the excellence of the Holy Quran as compared with the Scriptures of other religions. It answers the objections raised against Islam by materialist philosophers and by the exponents of other Faiths.

It also contains the revelations which God Almighty had so far vouchsafed to the Founder. Some of them proclaim him as a Reformer, a Restorer of Faith, a Warner and a Prophet. Some other promise through him a resurgence of Islam and its dominance over all other religions. Many of them comprise prophecies, some of which still await fulfilment but some others have already been fulfilled and so testify to his truth and to the truth of the Holy Prophet (Peace and blessings of God be upon him), for, whatever he claimed he did not do it on his own but absolutely in the name of his Master, professing himself to be his most humble follower.

The book was easily acclaimed as an "Unprecedented defence of Islam, a masterpiece whose example could not be produced in the past history of Islam". The author was also acknowledged as the most successful

Champion of Islam and profusely praised for his piety.

In 1882 he received the revelation commissioning him as Reformer of this age and entrusting to him the grand task of reviving and re-establishing Islam. He announced his Mission widely in the whole world and called to him leaders of all religions for clarification of whatever doubts they had about the truth of Islam. A notice to the same effect was also appended to the fourth part of "Barahin-i-Ahmadiyya".

He now intensified his efforts in proclaiming the truth of Islam. His writings gained momentum and in defence of Islam he had many debates with its opponents. Then at the end of the year 1888 he received another revelation directing him to launch a New Movement in Islam and to enrol for it such people as would re-shape their lives and pledge to keep Islam above their worldly interests.

In pursuance of it he published a public notice on the 12th January 1889 in which he called upon his adherents to come forward and give him the pledge formally. The first Baiat (oath of allegiance) was administered by him at Ludhiana in March 1889. On that auspicious day the Ahmadiyya Movement in Islam was born The first batch of people who made the pledge at his hands on this occasion consisted of forty men, known for their devotion and piety. Among them was Hazrat Maulvi Nur-ud-Din, a reputed commentator of the Holy Quran and a renowned scholar, who was subsequently elected as the first successor of the Founder on his demise in 1908.

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At the end of 1890 God revealed to him that Messiah, son of Mary (Jesus Christ) whom both Christians and Muslims believed to be still alive in heavens had never ascended to it and had in fact died on this very earth; that the common belief about his coming down again from the sky was utter wrong. The revelation further said that the Divine promise about Messiah's second advent was fulfilled in his own person and that the Founder himself was the Promised Messiah.

He came out with this announcement in 1891 and expounded it in his three books, entitled Fateh Islam (Victory of Islam); Taudih Maram (Objectives Explained) and Izalai Auham (Removal of Doubts).

The announcement was very timely for the signs concerning the Messiah's second advent foretold in the Christian and the Muslim Scriptures had all come to pass and both the people were awaiting his appearance eagerly. But a claimant to Divine Commission has seldom been honoured by his people and so was the case with the Promised Messiah. The people rose against him with one voice and opposed him tooth and nail.

Muslim Ulema took the lead. Disowning him and branding him a Kafir (infidel), they subjected him to their foulest vituperations and left no stone unturned in rousing the people against him while the Promised Messiah had lived among them for long and they had all acclaimed him as a holy person and their saviour.

But they forgot all about it and even ignored the fact that the Holy Quran did not side with them. For it holds a man of God true in his claim to a Divine Commission if his truthfulness has been upheld by his compatriots before he makes such a claim *(vide Chapter Yunus V. 17)*. Hindus and Christians also joined them in their bid to vilify the Promised Messiah.

The Promised Messiah was not perturbed by this storm of opposition. However to save ignorant people from

being led astray by this hostile propaganda of Ulema he clarified his position again in his book, Izala-i-Auham (Doubts Removed). He emphasized that there was not a single verse in the Holy Quran to substantiate their belief in the physical ascension of Jesus Christ and stressed that it was purely a concoction and a borrowing from Christian sources.

He further warned them that the belief which they held about the coming of a bloody Mahdi to spread Islam at the point of sword was also utterly false. It was a distortion of the metaphors which the Holy Prophet had used for the Mahdi promised in his Traditions. He claimed that he himself was both the Promised Messiah and the Promised Mahdi and that Islam would now prevail not by any sword but through the arguments which he had advanced about its truth.

Muslim Ulema, Christian Missionaries, and Hindu Arya Samaj concertedly strove to arrest the growth of his Movement and to destroy his cause. His followers were intimidated, ex-communicated and life was made very hard for them. Wives were forcibly separated from their husbands and many Ahmadis were murdered and stoned to death. He was himself drawn into litigation and falsely charged with heinous crimes. But his enemies' machinations came to nothing.

God Almighty was with him. He revealed to him that he had been raised in the garb of all the bygone prophets and made him announce that he was Messiah and Mahdi for Christians and Muslims, Krishna for Hindus, Buddha for Buddhists and a counterpart of all the previous prophets; a Redeemer for the whole humanity.

God Almighty assured him of his final victory and gave him the glad tidings of the whole world entering the fold of Islam through his Movement

His Message and Mission can be briefly stated to be the revival of Islam and its re-establishment. He came solely to re-seat the Prophet Mohammad (Peace and the blessings of God be upon him) on the highest pedestal of glory which is his due. He has repeatedly stressed that he was only a follower, a servant of the Holy Prophet Mohammad (Peace and the blessings of God be upon him) and that with whatever Divine Commission he has been honoured, call it, Missiahship, Mahdiship, subordinate Prophethood, all that was just a reward for his humble submission to the Holy Prophet.

In illustration of his message and mission two passages from his writings are reproduced below so that the readers may draw their own conclusion. He says :

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"The Holy Prophet (on whom be peace and blessings of God) is *Khatam an-Nabiyyin* and the Holy Quran is *Khatam al-Kutub*. No other *Kalima* (creed) and No other *Namaz* (prayer) is now possible. Whatever the Holy Prophet (On whom be peace) said or whatever he did, or whatever is laid down in the Holy Quran is final. No salvation now lies outside these He who chooses to depart chooses hell This is our Faith and our belief".

(Malfuzat vol. 8, p. 252)

"My belief is that to deviate in the slightest degree from the teaching of the Holy Prophet (on whom be peace and the blessings of God) is to fall into unbelief".

(Malfuzat vol 8, p. 302)

He breathed his last on the 26th May, 1908 and since then the Jamaat raised by him is carrying on his work under the guidance and direction of his successors. His first successor

(*Continued on page* 18)

NOTES & COMMENTS

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The Holy Quran

Commenting upon

و الذين هم للزكوة فعلون

(آيت ٥ سوره المومنون)

And (those believers have achieved their objective) who pay the zakat (regularly).

Hazrat Khalifatul Masih II says; Islamic ideology lays it down that every thing in this world has been created for the human beings to be shared by all of them. They have not been earmarked for any particular person. Since everything that is obtained in the world is the result of the struggle of the other people also and even when the labourer has been paid his wages, his share still remains in the wealth obtained by the person who engaged those labourers, Islam lays it down that zakat should be paid to clear the wealth of the share of others. For example, if the owner of a mine pays off the labourers what is due to them as their wages the amount thus paid would be only wages, whereas the labourers had, in fact, a share in the mine itself. That is why it is true to say that the payment of the wages is not the full payment. Of course, these labourers could be paid something more, but that would in no case mean that all those who had a share in that mine have got their share.

It is this kind of things in view that Islam has made it obligatory that everybody should pay a part of his wealth to the Government so that it should serve the interest of others as well. The Holy Prophet, peace and blessings of God be upon him, has also said that whenever a mine is discovered, one fifth of it should be the share of the Government who would spend this earning for the welfare of the poor people. That is how Islam has made everybody a shareholder in the earth. (Same is the case with the landlord and the trader).

The Hadis

It is reported by Hazrat Abu Huraira, may God be pleased with him, that the Holy Prophet, peace and blessings of God be upon him, said, "My God has commanded me to do nine things: I should fear Allah whether I am in a private place or I am in company of others; I should not do injustice whether I am angry with some one or I am pleased with him; I should live a moderate life whether I am in distress (poor condition) or I have plentifully; I should keep my relations good even with that person who breaks off relation with me; I should give even to that person who deprives me (of something); I should pardon him who shows cruelty to me; when I am silent I should be in a thoughtful mood and when I speak, I should utter the words for the praise of God; my observations should give me a lesson and I should tell the people to do good."

Every one of these nine things can constitute a strong pillar of the social structure and it can help us develop better relations among ourselves.

Let us think over all these things again and again and let us act upon

as many of them as we can, and tell others to do the same.

It should be remembered that the Holy Prophet, peace and blessings of God be upon him, has exhorted his followers to pass on his words, for, who knows who will understand them better and who will act upon them more seriously and sincerely to the benefit of all and sundry.

(Continued from page 16)

(Khalifa) was Hazrat Hakim Maulvi Nur-ud-Din, on whose death on the 14th March, 1914, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad was elected his second Khalifa. He was the Musleh Mauood (the Promised Reformer).

In his person was fulfilled a prophecy of the Promised Messiah, announcing the birth of an exalted son to him, who would manifest the glory of the Holy Quran and take Islam to the ends of the Earth. For 2 years he led and guided the Movement from strength to strength and by his indefatigable prayers and labours raised it to the position it now holds. He died on the 8th November 1965 and since then Hazrat Hafiz Mirza Nasir Ahmad is the Third Khalifa and Head of the Movement.

Meeting you :

FOR HUZOOR

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When I was near to you
I couldn ' t see the sky
My sight was passing through
The sky inside your eye

When I was nearer you
You gave me flower hand
My lips were wandering through
Some golden inner land

When I was nearest you
Your eyes I couldn ' t see
The light was shining through
Was melting eyes and me

When I was too near you
I only felt my heart :
Where are you going to ?
I ' m going now to start

To really live Islam
To calm my firy weather
To fulfil all Ilham
To come and be together

Near you, my loved huzoor
I ' ll never be apart
To God and His Light Nuur
Which came into my heart

Hadayatullah Huebsch
16.7.1352

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Rabwah Diary

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The Fazl-i-Omar Darsul Quran class which began on the 28th of July came to an end on the 17th of August.

In his inaugural Address, Sahibzada Mirza Mansoor Ahmad, the Local Amir, exhorted the students to make the fullest use of their stay at Rabwah. He advised them to put their heart and soul in their studies and also to pray to God that He may enable them to gain useful knowledge which may be a source of His pleasure.

The Chief Organiser — Maulana Abul Ata—had a team of workers with him to do various jobs for the smooth running of the class.

The boys were lodged at the Aiwan-i-Mahmud while the girls stayed at the Lajna Hall. Hazrat Ummi Matin was responsible for the lodging, boarding and welfare of the girl students and she played her part very creditably. Under her control the girls are always glad to have a motherly touch in every thing that she does.

The committee that had been set up with the consent of Hazrat Khalifatul Masih III met a number of times to discuss various matters connected with the running of the class and the welfare of the students. This committee consisted of the following members :

Maulana Abul Ata, Maulana Abdul Malik Khan, Ch. Hamidulla, Sh. Mubarak Ahmad, Sayed Abdul Haye, Maulvi Abdul Basit, Maulana M. I. Munir, Ch. Bashir Ahmad, Dr. L.A. Qureshi and Naseem Saifi.

The examination was held on Friday the 17th of August and the students were told by the Chief Organiser that they should first find out if the way to their destination back home was clear (The floods have disrupted the transport system of the country.)

Since no fare-well function in the form of a Tea Party or Dinner (as used to be in the past) could be held because of the grave situation of the country through floods, the students were given one piece of sweet meat (Laddoo) each and a silent prayer brought the class to an end.

We pray to God that all that the students have gained from this class, may become a source of blessing for them.

It will not be out of place to mention here that the students of this class did remarkable relief work under the guidance of the Khuddamul Ahmadiyya, and but for them, the relief work would have become very difficult. The Secretary of the Khuddamul Ahmadiyya (Motamad) has expressed gratitude for their selfless services. May God bless all of them. Amen.

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FROM THE NEWSPAPERS

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Ghulam Nabi Gilkar: in Memorium

In July this year, Kashmiries had to mourn the death of Allah Loke, a famous artist of the Azad Kashmir Radio Trarkhel. Mir Maqbool Gilani an old associate of Sheikh Abdullah and last but not least that of Khawajah Ghulam Nabi Gilkar Anwar, a pioneer of the freedom-movement of Jammu and Kashmir since 1931. All the three died in Rawalpindi one after the other. The first belonged to Azad Kashmir and the other two to Indian-held Kashmir. Gilkar had been sent to Pakistan in exchange of political prisoners by the Indian Government. Pakistan had sent to India Governor Gansara Singh of Gilgit and others in 1948.

Gilkar was one of the courageous and outspoken harbingers of the freedom movement of Kashmir. He was frank and guileless to the extent of being undiplomatic. It is reported that when he and Abdullah, and some other Kashmiri youngmen were arrested in 1931 by the Dogra Government and were to be interned in the Hariparbat port of Srinagar, it was rumoured that they would be thrown into a well in one of the dungeons. When the detenues were thinking who should enter the room and fall into the dungeone fisrt Gilkar went forward, reciting the Kalimai Shahadat and to his pleasure and surprise found that there was no dungeon but only a room. He called his comrades in and they were lodged there as the first political prisoners of Kashmir in the present century. Ch. Abbas of blessed memory had been arrested a day earlier.

On 24th September 1931, Gilkar arranged an armed show of Kashmiris in Srinagar. This was a red letter day of Kashmir's history. He urged every Kashmiri to come out and parade the streets with whatever weapon he could get. Fishermen of Srinagar came out with their fish—catching forks and they were called "Narchoo Paltan", for "narche" is the Kashmiri word for the spear like weapon with which some Kashmiri fishermen catch fish in the rivers. Others came out with daggers and swords which had been fashioned out for the occasion. This precipitated the enforcement of the martial law in Kashmir in 1931 on the pattern of the "Burmah Ordinance" in British India.

Gilkar was closely associated with the formation of the Azad Kashmir Goverment on 7th October, 47, which was reconstituted in proper form on 24th October, 47 by Sardar Mohammad Ibrahim Khan. Gilkar then went to Kashmir to arrest the Dogra ruler but before he could perform that venture he landed himself in prison, only to be exchanged to Pakistan as said above. On one occasion he was the President of the Plebiscite Board of the Muslim Conference which was he ded by Sardar Ibrahim. Later on, he kept on serving the Kashmiris in different capacities, including as a journalist.

Naseem Saifi

Nigerian Broadcasting Corporation

How To Preach Islam

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Dear listeners : Assalamo alaikum. I am very pleased to talk to you about preaching. You know that is my main job in this country and I am naturally expected to be pleased to have been given the opportunity to talk about my work. My pleasure also springs from the fact that I very strongly believe that everything that is good must be brought to the knowledge of the people so that the greatest number of people can enjoy the greatest good, and my today's talk is concerned with telling the people how the greatest good, that is, Islam, can be presented to the world

Coming to the topic itself I think the first thing that all of us must know is, as to what is meant by preaching. You know all of us have some views about almost everything that is around us and all of us have some beliefs to which we stick, even though our belief may be nothing more than Disbelief itself. Now when we tell others that our views are more correct and our beliefs are the right ones, we are indeed preaching. In other words preaching really means trying to convince others that what we have is better than what others have. In the context of my talk today, preaching means convincing others that one religion is better than the other. But how we should do it, that is what I am going to tell you.

The first requisite for preaching your religion to others is that you should know your religion well. You can't tell others what you don't know yourself. And I may add that you can't tell others convincingly what you don't know quite well A half baked preacher might do greater harm to his cause than good. He might say ignorantly some thing that appears to be quite insignificant but it might be very repulsive to the other party and thus the whole aim of preaching will be frustrated. He might even say something that is not correct and when the incorrectness of his statement will be found out by the other party, it will give a bad impression and instead of bringing the man nearer to your religion, it might create a still bigger gulf. If you allow me to say so, in the present age, it is some of the ignorant Muslims who are the greatest enemies of Islam because it is due to their words and deeds that Islam seems to be an unacceptable religion to many non-Muslims. If you are really interested in your religion, and you are expected to be interested, and if you are wishing to preach it to others, then please, do try to know what your religion is. What the Holy Quran says and how it was put into

practice by the Holy Prophet, that is what we call Islam, and that is what you ought to know. Knowing the contents of the Holy Quran is very important. But you can make a start even without it. There is a lot of literature on Islam in English language. Do read these books and try to understand what Islam stands for. If you like, you may write to me care of Broadeasting House, Lagos, for suggestions about reading. The second thing required is that you should know the religion of the man to whom you are preaching. He may be telling you things which are not correct and if you do not know that they are really in correct you might find yourself in a fix. But if you know what his religion is you will be able to tell him how yours is better than his. The tendency of the people always is that they try to put up the building of a religion on the foundation which doesn't exist. If you are not clear in your own mind as to what the other man's religion is, you will never feel the need of telling him that all he has built up is without foundation. Thus it is very essential that you know what the other man believes and what his religion says, or whether what he believes is a part of his religion or not. May I say here that preaching is to a very large extent comparing various religions in such a way that you can prove that yours is more useful and therefore better.

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The third point that I should like to suggest is that you must never forget that the man to whom you are preaching is adhering to his beliefs very sincerely and with full confidence that whatever he believes is correct. You may not understand his beliefs but that is no reasan to suggest that those belifs are not understandable at all or that the other man is holding fast to them knowing them to be wrong. You may feel to ridicule those beliefs but for heaven's sake never do that. You may win the argument but you will definitely lose the man. And preaching is not winning the argument, it is winning the other people. So, be very careful about the sentiments of others. Repel the falsehood in the most courteous way. That is what the Holy Quran means when it says :

ادفع بالتی ھی احسن

The three points that I have mentioned so far are very important. But there are other points also. In all I have ten points to tell you which if adhered to will bring about very good results. Due to the shortage of time at my disposal, I can't dilate on all those points but I also should not like to leave them unsaid. Let me just tell you what those points are. You think over them and I am sure the more you think over them the more you will find that they are very significant.

Here then are those ten points.

1. It is necessary that you know your religion well.
2. It is also necessary that you know the religion of the other party quite well so that you can compare the two religions and show to him than your religion is better and therefore more useful.
3. You should not make fun of the other party because of what he believes. He holds his belief very sincerely and because he takes it to be the truth. Try to explain to him what his belief means to you and also try to appreciate whatever good is there in his religion. Islam has laid stress on the fact that all the revealed religions are from God and that

in their original form they were nothing but truth. It has to be explained to the other party that his religion is outdated and interpolated and that is why it is no more acceptable.

4. Get hold of somebody to whom you want to preach and then make a start from the beginning; do not just go round all the subjects at random. Try to find out how far your point of view has been grasped. Do not change the topic until you are sure that your point of view has been fully understood.

5. Always keep the relevant pamphlets at hand. Give those pamphlets systematically, that is, stage by stage, as your preaching progresses and as the other party grasps the points that you have alread made.

6. Always try to apply religion to the day to day life of the people all over the world and wherever you can get hold of an example which proves the excellence of your religion, you should present it with confidence to all those to whom you are delivering your message.

7. Do not forget that your confidence in the truth and practicability of your religion is the most important factor in winning the other side to your religion.

8. Also do not forget that prayer works miracles. Pray for each and every one of those to whom you are preaching that God may guide them aright and give them the understanding which they lack. Also pray to God that He may always guide you to the best method of approach; convincing the people mostly depends on the method of approach.

9. Make it a point of duty to show the greatest sympathy for everybody around you; your preaching must spring from the sympathy that you have for your fellow beings.

10. Do not try to pose as if you know answers to all the questions. Be always prepared to say "Well, I don't know anything about it. I shall tell you more about it later on". Then ask somebody who knows better than you do. Your knowledte is not the criterion of the truth of your religion.

Do not hesitate to write to me to ask for further explanations on any of these points or on any other matter connected with preaching. Write to me as often as you can, will you?

If you cannot read

URDU,

you may ask for only the
ENGLISH SECTION
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If you have any suggestions for the English Section (what else would you like to have included in this Section) please do not hesitate to write to us.

THE MANAGING EDITOR
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